

there was no one behind me; sometimes on my person, when there was no one near enough to touch me; sometimes in a railroad car, when in rapid motion; sometimes high up on a wall beyond the reach of any one; sometimes on a door standing open, when I could see on both sides of it, and no one was near enough to touch it; sometimes four or five feet distant from my person; sometimes following the person when walking to and fro; sometimes when the medium was immersed in water; sometimes when they were placed on a feather pillow; sometimes when isolated from the floor on glass; sometimes when held up from the floor; and sometimes I found, beyond doubt, that they were the sheer fabrication of the medium.

Still, it might be ventriloquism; and so we tested it by jars of quicksilver, so placed that the least vibration of the material on which the sound was made would be apparent. And, finally, after weeks of such trial, as if to dispel all idea in my mind as to its being done by others or by machinery, the rappings came to me alone when I was in bed, when no mortal but myself was in the room. I first heard them then on the floor, as I lay reading. I said, "It's a mouse." They instantly changed their location from one part of the room to another with a rapidity that no mouse could equal. "Still it might be more than one mouse?" And then they came upon my person, distinct, clear, unequivocal. I explained it to myself by calling it a twitching of the nerves, which at times I had experienced, and so I tried to see if it was so. It was on my thigh that they came. I sat up in bed, threw off all clothing from the limb, leaving it entirely bare. I held my lighted lamp in one hand, near my leg, and sat and looked at it. I tried various experiments. I laid my left hand flat on the spot—the raps would be then on my hand and cease on the leg. I laid my hand edgewise on the limb, and the force, however it was, would pass across my hand and reach the leg, making itself as perceptible on each finger as on the leg. I held my hand two or three inches from my thigh, and found they instantly stopped and resumed their work as soon as I withdrew my hand.

Still, it might be some local affection, which the suggestion of my hand can reach. Immediately they ran riot all over my limbs, touching me with a distinctness and rapidity that was marvelous, running up and down both limbs from the thighs to the end of the toes, and two or three times with force enough to hurt some, as if a child had struck me with a blunted nail.

Then they proceeded, for some half hour or more, as I then watched, until I gave up that there was any but one hypothesis on which they could be explained, for they were intelligent; and by their changing met my mental objections, for I uttered no word aloud. I put down my lamp and lay down to sleep. They immediately left my limbs and went to other parts of my body, and I fell asleep with them gently tapping my left side.

Still there was another question: may not this be some unknown power belonging to a peculiar mortal organization and subject to its control? The answer to that was—though not the only answer—that it would often come when the medium did not want it, and as often refuse to come when it was most earnestly wanted. And it was the same with the desires of the circle. It would come when it pleased, and as it pleased, whatever it was, and not as we wished.

I have gone into this detail here, of events which were spread over several months, merely for the purpose of showing the precautions which I took, and how I investigated. And I will add that, with all the other manifestations of which I shall hereafter speak—and there are very many others beside the rappings—I dealt in the same way for a period of about two years, before I yielded my belief as to their spiritual origin.

At the end of these two years, I left the country on account of my health, and spent about three months in Central America. I took with me four volumes of my manuscripts, and, having little else to do during that time, I carefully reviewed the subject. I compared the proceedings of one meeting with those of another; I hunted for discrepancies and contradictions; I was away from the excitement of the circles, and I was able to examine the subject, and I did examine it as carefully and as critically as I ever tried or decided a case in court in my life.

I discovered a grand scheme displayed in the work—on in-

telligent design, persisted in amid all discouragements and difficulties—returning ever to its purpose, however diverted by obstructions at the moment, and I became a believer in the spiritual theory. I ought not to say I yielded my belief. Belief came in spite of me, as it does that the sun shines at noon-day, and nothing short of the blindness of insanity could make me doubtful as to the light that was shining around me.

Since then I have been a firm and unwavering believer in the idea that the Spirits of the dead do and can hold communion with us. I have been sorely tried, temporally and mentally. I have been excluded from the associations which once made life pleasant to me. I have felt, in the society which I once hoped to adorn, that I was an object marked for avoidance, if not for abhorrence. Courtied once and honored among men, I have been doomed to see the nearest and dearest to me turn from me with pity, if not disgust. Tolerated rather than welcomed among my fellows; at an advanced age, and with infirm health, compelled to begin the world again, and oh! amid what discouragements! With the subject so dear to me—tainted with man's folly and fraud; destined to see fools run mad with it, and rogues perverting it to nefarious purposes; meeting in its daily walks, owing to the sad imperfection of the instrumentalities used, much that was calculated to discourage and dishearten; and beholding how the world, for whom this glorious truth comes, turns from it and reviles it; I have never, for one moment, faltered from that hour in my belief. It is not my fault that I have not. It is no merit in me that I have persisted.

Belief was not, as it never is with man, matter of volition. But the evidence was so conclusive that it compelled conviction, and I could not help it. Mountains may fall and crush me, but they can not make me believe there is no earth under my feet, and no stars over my head.

There is in my profession a saying, that he who tries his own cause has a fool for a client. Perhaps I shall realize that in the tribunal in which I now appear; but how difficult it is for one to stop when talking of one's self! I had no idea I should carry my egoism so far. I know how ungrateful the strain must be to my readers. But while ~~was I doing~~ I have ascended the witness's stand, and am getting ready to bear my testimony before my fellow-men. I desire that my jury may know in what mood of mind I bear witness; that they may the better judge what credence to yield. Having performed that task, I leave that topic—I forget the inconsiderable advocate, and dwell henceforth more on the mighty theme, and in my next number I will begin the work of describing the various kinds of manifestations, from which, I claim, that the same mind can not escape the conviction that it is a voice from beyond the grave that is now speaking to man. It is not

"Hark! from the tombs a doleful sound!"

But listen! it is a voice from beyond, bringing glad tidings of great joy!

NEW YORK, March 13, 1859.

THE ANGEL MOVEMENT.

ITS OBJECT AND PROGRAM.

MR. PARTISAN: You have been so kind as to allow me to present through your columns, from time to time, brief expositions and explanations of a series of peculiar and startling manifestations, which have been designated as the Angel Movement. Perhaps you will be so obliging as to permit me to further state the objects of this movement, its present condition, and its future prospects.

Those who have felt an interest awakened in them by a perusal of the previous records of this new spiritual unfoldment, can not but be gratified to learn that it is now in a promising way of assuming a more tangible and practicable form. The medium hopes to soon be able to fit up rooms for the purpose of fully illustrating the philosophy involved in this Spirit-movement. The rooms will be adorned with numerous curious and appropriate illustrations; and will be arranged for the holding of circles for spiritual development and manifestations, and for the teaching of principles which it is believed are destined to form the basis of an angelic order of things on earth. The practical externalization of these principles is now what is needed; and the intelligence prompting this movement asserts that the human race has now arrived at a point in its development when a new order of government, combining Church and State, can be successfully initiated. The imper-

fections of all existing organizations are sufficient, and as they have reached nearly their extreme, the disruption, they must begin to gradually give way, and a perfect order of things about to be introduced will supersede them entirely, in the march of progressive civilization. This new condition will be what reformers designate as "Universal Brotherhood," which the ancients called the "Kingdom of God," and which Christians understand as the "Millennium."

We are told that Spiritualism, in its present phase of growth and producing mechanical manifestations, has nearly completed its mission in preparing external minds for the reception of the higher order of life on earth that will soon come. In future, mankind will be influenced more from the interior. It is said that, when fully developed, the individual man will be a perfect sovereign, governed by nought but the law inherent in his own soul. He will be God manifested in the flesh from the interior, and therefore truly a son of God. By the spiritual manifestations he is brought to a knowledge of immortality and of the angels (corresponding to the sixth sphere), and thence to a knowledge of God, which is the highest condition (corresponding to the seventh sphere). We are further told that man's highest happiness consists not in the perfected individual development, but in the highest harmonious social development. Hence the necessity of a new social order, differing from all others in that it is to be initiated by divine wisdom in the highest sense. It is not to spring from the ripened intelligence of statesmen and the clergy, as many might naturally suppose, but is to be introduced by the wisdom of God through the instrumentality of angels; that is, men with the wisdom of angels. Nor will its beginning be slow and general, but exceedingly feeble and small, corresponding to one individual seed, which is first cast into the ground, and must wait till its own growth and strength enable it to stand unsupported, when it will gradually spread and overshadow the earth.

I repeat, that we are positively told the human race has now developed to the condition in which this new order is to begin; and that it is absolutely necessary that a place should be prepared for the reception of the seed—for the transmission of the intelligence requisite, which can be given only as conditions are rendered favorable, on the principle that all other communications are received. The Spirit-world has already exhausted its power; it can do no more without entailing the fearful consequences upon the earth of becoming its authority, which would defeat the great purpose of making each individual the authority for himself. Hence men are now to be tested as to their faith in the Spirit-world, which they profess. Now verbs are required as a condition of higher unfoldment. We are told that works and faith, being equally and wisely balanced, will bring perfection and immortality—eternal life on earth—which is the condition prayed for and predicted by all the prophets, including Jesus Christ, since the world began. Let not the reader be startled when we say that the condition anticipated in the Spirit world is subject to the great and final change of a reverse movement, which will ultimately bring each, in time and turn, into the immortalized physical condition, on this or some other earth, the spiritual or physically disembodied condition not being the proper or eternal one. In the idea of the resurrection is involved this great fundamental principle, which will be gradually unfolded in the proposed rooms, by and through numerous emblems. The practical realization of continual physical existence of the earth is the great truth and glory breaking upon the world in the dawn of this, the millennial morn; and when the noonday arrives man will know no death—no dissolution of the physical body. In illustration of this, already have been prepared emblems of immortality and the resurrection.

From the preceding, it will readily be perceived that the Angel Movement (now comparatively weak and feeble, humble and unknown) contains the germ within its nature for the organization of the entire human race into one universal brotherhood based on the great foundation-principle of real physical immortality, in which new order of things every individual will be an independent sovereign in the fullest and highest sense of the word, obeying only the celestial law which is his own heart. The pattern of the order is a copy of the eternal heavens, the entire plan of which is to form a person of the decorations of the proposed room. The series illustrating

PHILOSOPHICAL AND MORAL DEPARTMENT.

THE MOSAIC SPIRITUALISM AND LAW.

FRIEND PARTRIDGE: Having been a reader of the TELEGRAPH for some years, and observing your liberality in giving correspondents an opportunity to express themselves on the many interesting subjects which of late years have engaged the spiritualistic mind, I feel somewhat encouraged to hope that the subjoined expression of my views may not be unacceptable to yourself, nor without a response in the minds of your readers.

I have, on many occasions, been instructed through the TELEGRAPH, and it has been particularly interesting and gratifying to me to learn and be assured, that human progress is based on revelation, or spiritual manifestations—that the higher forms of the civilization of to-day are based on the spiritual manifestations of the past; that when a new impetus of the highest order has been given to human action, that impetus has been spiritual, and that when the stimulus of Spirit-power has ceased to create or maintain an order of things consistent with itself, declension and subsequent decomposition has taken place, and other and higher orders of manifestations have been inaugurated. Such has been the case in the past; and that such will be the future, an examination into the rise and progress of all people leaves no doubt.

In examining past spiritual dispensations, and the social forms that spring therefrom, it is not just to attribute every iota of social form to the Spirit-power, whence has issued the organic law of the dispensation, because there are other forces which interfere and possess great power and indeed are ever ready to counteract Spirit-force, viz., the animal and mental forces; and there is need also to be mindful that the animal and mental forces possess creative power, and indeed, are ever at work to subvert all things not of their plane. All human governments are out-bid by these two powers. The Mosaic government combined the spiritual with these forces, and exemplified the power of all the forces more pre-eminently than any other people we know of. A series of striking spiritual manifestations raised the Jewish people to a high degree of moral degradation, and awakened and raised the devotional element, or force, in them to the highest degree. This force led them to put their trust in God, which trust became a daily spring to their actions, and caused a subserviency of the other forces, under ordinary circumstances, to the religious element. But when the animal wants became pressing, and there was no mental prospect of their being supplied, then the uproar against Moses, the focus of the religious and spiritual force, was great; and had he not been a man of forbearance and wisdom, the probabilities are, that on some occasion he would have been starved to death, and the people would have marched back to their flesh-pots and bondage, their leeks, their onions, and their cucumbers. Various phases of the animal force are frequently exhibited during their history, such as the often turning aside to serve other gods witnesses. The gods of the heathen around the Jews gave license to acts of sensuality, and this was the reason of their turning so readily aside to worship other gods. It was simply to follow the animal force or affinities, without law or restraint, which their own law strictly forbade. Indeed, the prohibition of each and every act of sensuality, is the keystone of the Mosaic arch which spanned the Jewish heaven. All the remains of ancient magnificence—exhumed Corinthian capitals, Doric columns, or costly sarcophagi, are but as the small dust of the balance before the glory of this arch, the splendor of which beams even to this day. I feel somewhat inclined to prophecy (not in wrath, but in love) that that people who will not acknowledge in Spirit and in practice, that arch, stone by stone, will utterly fail to be permanent recipients of any communication from any heaven-sphere; and that the animal or beast-power will lead them to go a whoring, as it did the Hebrews, after their affinities; and that Baal will be their god in the nineteenth century as much as he was that of the Jews three thousand two hundred years ago; that the diseases of Egypt will be theirs—pestilence, fever, consumption, indigestion, and madness will be in their midst; and that their social order will be abhorrent to the heavenly-minded; the rich will be bloated with excessive wealth, and the poor the subjects of extreme poverty, and the sword of civil and foreign strife will be unsheathed among them.

Here I would enter a protest against the attempts to hitch on slavery and polygamy to the organic law of the Mosaic code. The power that liberated in one night a whole nation from bondage, would have liberated all humanity, had mankind been prepared for such an event. And that power that declared all sexual intercourse unclean without exception, could not institute polygamy. Polygamy was not an outgrowth of Jewish Spiritualism; it existed prior to the advent of Moses, and was an outgrowth of the animal force connected with the then thralldom of woman; and all that can be said is simply this—Jewish Spiritualism could not remove it, "the law being weak through the flesh;" or, in other words, the animal force maintained polygamy in defiance of Jewish Spiritualism. It was considered among the Jews that it was not good to multiply to themselves wives; and if ten are too many, one would be a lesser evil than two.

It is also objected that the Jewish code was retaliative—an eye for an eye, a tooth for a tooth. Granted; but was the then humanity in a state for anything better? The internal language of that statute is, "You are all equal; one man is as good as another. I perceive that you Hebrews, when under the influence of passion, will knock out a neighbor's tooth, or put out his eye; now I warn you, your eye will go for his eye, your tooth for his tooth." The spirit of the law was kind, and aimed at curbing animal passion, and to prepare a portion of men and women to receive that Teacher who was all love—love being the fulfilling of the law. Jesus was an embodiment or incarnation of the law, one jot of which should in no wise pass till all should be fulfilled, even to a permanent subjection of the inferior forces to the higher. On close examination, this law is found to be not retaliative. The language of retaliation is, "If you knock out one of my teeth, I will knock yours all out." Hence it was a corrective and restrainer of retaliation.

Believing that the time has about fully come for a new social order of things to spring forth, I am led to examine the arch which sustained the Jewish heaven somewhat in detail. Its constituents were, first, the organic law: Thou shalt love the Lord thy God with all thy might, mind and strength, and thy neighbor as thyself. Here it was required that the devotional element should pervade the whole man.

Second. The land law—to every man a portion. This harmonizes with the law of love.

Third. In logical connection came the moral law. Thou shalt not steal; thou shalt not tell lies, nor bear false witness; thou shalt not commit adultery.

Fourth. The financial law. Thou shalt not take usury of thy brother, of a stranger, nor of a sojourner (Lev. 25: 35); thou shalt fear God. The consequences that flow from violations of this law, in our day, are more numerous, wide-spread, deeply-rooted, subtle and detrimental to public morals, than common minds can perceive at first. The moral maladies that flow from slavery, he who runs may read; but it requires a clear head and a sound heart to do this subject justice. The whole of what is called the Christian world is so completely swamped in this thing, that not a single division of it can be found that fears God in this matter. The most dreadful pains, and widespread financial judgments, lead to no repentance. "The soul that sinneth it shall die."

Fifth. The dietetic law. This is a law of great importance, and till within a few years almost totally ignored; but I am happy to be able to testify that some of the more progressed minds of the day, understanding the philosophy of it, are learning to reduce this law of God to practice, with an increase. This is as it should be.

Next in order is the procreative law. Although we have no record of a system of laws bearing on this subject before the advent of the Mosaic code, yet every informed mind must be aware that, in the nature of things, there must be a law; and the almost utter abandonment of obedience to law in these days on this subject, is no proof that there is no law, but rather that "darkness covers the earth, and gross darkness the people." The law of procreation is use, not lust. A violation of this law effects the whole order of society. The happiness of the coming generation is dependent on the virtue of the present, for a healthy organization, a proper form of mind, and pure affectional tendencies, and *veritas*. Hence the procreative law is the law of laws; physical well-being, individual and social happiness, flow from obedience thereto. Al-

though to the pure all things may be pure, yet in the present state of knowledge and feeling in society on this subject, to further enlarge might be unprofitable; yet allow me to admonish all those who seek to reconstruct society on the earth-plane, to yield obedience to the procreative law. If you decline to do so, and turn aside to follow after your animal "affinities," your constructions will crumble in your hands. But if you desire an order higher than the earth-plane affords, pray that it may come.

I believe that the keystone of an heavenly order of things, where Peace can dwell, and Love shall rule, will yet be revealed and made manifest on earth, and when revealed, I have some idea it will burn as an oven. At all events, we have every reason to expect that it will bring more restraint (if not destruction) on the carnal affinities of human nature than the law could do, and that did considerable. The land law must have been rather crossing to the man who had an affinity for more land than he could use. The financial law must also have been crossing to him who would have his dollars grow, and his mortgages yield a crop, in defiance of the great command, "In the sweat of thy own face shalt thou eat bread," and not in the sweat of the face of thy brother. "Thou shalt not steal" must have been a law not very agreeable to kings, queens, emperors, and all public officers. And so the dietetic law could not have been much accordant with the wishes of those who would guzzle down, as far as they might be able, all creation without discrimination or restraint. And so of the procreative law, to every son and daughter of Adam's race.

D. F.

SIGHT WITHOUT EYES.

Under this head we published, last week, from *Weinhold's Lecture on Somnambulism*, a curious account of the experiments of Spallanzani on bats with their eyes destroyed, as proving the development in them of a substitutive sense analogous to clairvoyance, or the perceptive faculty sometimes developed in natural somnambulism. The following curious facts are taken from the same author, showing the existence of a similar faculty in some blind men:

In the fifth volume of *Fest's Consolation for Sufferers*, I find some remarkable observations relative to a blind lady, still living, which were communicated by another blind person, M. Baczko, in Koningsburgh. At the age of eighteen months, this lady was so totally deprived of her sight, that the humor flowed out of her eyes; and the transparent cornea was entirely destroyed. Notwithstanding this, she experienced a constant internal influence of her perceptive faculty on the eyes; she is always anxious to obtain information regarding external objects through them; and as often as anything occurs with which she wishes to be made acquainted, the eyes perform the motions as if she wished to direct them to the particular quarter, and she has a lively feeling that she should perceive the objects with them, if the external sense were not destroyed. This person walks not only about her own house, but wherever she has occasionally been, with as much freedom as if she had the most complete use of her eyes. She never injured herself on anything that lay in her way; one might believe that she had a presentiment of everything. She sews, knits, spins, and performs the greater part of the domestic business, so that, as the narrator adds, people are frequently deceived, and led to believe that she actually sees. She observes, at once, whether a room is large or small, high or low. As a person with vision at a single glance, she can judge of the whole form of the countenance at the first touch.

M. Baczko, who has himself been blind for eighteen years, takes this opportunity to relate of himself, that he also possesses many of the faculties above mentioned; that he, too, by the mere touch, acquires an idea of the forms of bodies, and with no less facility, can distinguish the height, length, and breadth of a room. Moreover, he adds the interesting observation, that, in his frequent dreams, during his eighteen years' blindness, he has not six times dreamed that he was blind, but that, in this state, he sees and acts as if he had the complete use of his eyes.

In the thirtieth volume of the *Transactions of the S. J. A. Academy*, there is related the history of a countryman then still living, who, although blind from his infancy, learned to perform all those pieces of business in common life, which are performed by other persons who have the use of their sight. He lost his eyes from small-pox in his third year, and even the natural form of the eyes was destroyed. He retained only

some small sense of light and darkness; but after his thirtieth year—he was at that time thirty-four—this impression also disappeared. Notwithstanding, he can travel very well, not only upon roads, but even through woods, without being led by any one; and he executes many pieces of work which usually require the use of the eyes. He cut down timber in the forest; constructed all sorts of machines, such as carts, carriages, sledges, etc.; hooped barrels, made wheels, forged and hardened iron; made knives containing other small blades and saws in their handles—nay, he even built a house for himself; made the internal arrangements, planned and furnished the window sashes; cast buttons and buckles in forms constructed of fine sand of his own collecting; soldered metals, made shoes, sewed, threaded his needle; dressed skins; constructed bellows for his own smithy, as well as for others. All the work he executed without the use of his eyes was, if not perfect, yet wonderfully well-fashioned.

The first volume of the *Transactions of the Philosophical Society of Manchester*, contains the history of two blind persons. The one is a Dr. Moyes, a teacher of chemistry. Like Saunderson, he lost his eyes from small-pox in his early childhood, and did not remember to have ever seen with them. At an early period of life, he made great progress in various sciences, and acquired a thorough knowledge of geometry, mechanics, optics, algebra, and astronomy. In his boyhood, mechanical contrivances were his favorite amusement. The turning and carving work he learned so easily, and attained such skill in them, that he constructed for himself a small windmill, and even a weaver's loom. His eyes, indeed, were not insensible to a strong light; and the rays of the sun, when refracted by a prism, made a particular impression upon him. Red light, perhaps cloth or the like, produced in him a disagreeable sensation, which he compared to feeling a saw; green made an agreeable impression upon him, which he compared to the soft touch of a smooth, even surface. In other respects, all was dark around him, and he could distinguish no object.

The other blind man, who was also known in the neighborhood of Manchester, was John Metcalf. Like the previous individuals, he also had lost his sight in early childhood, and had not the smallest idea of light and its effects. In his youth, he plied the business of a carrier, and was occasionally employed as a guide on unfrequented roads, or when the ground was covered with snow. He is now in a situation which we should conceive to be the least of all fitted for a blind person. He is surveyor of roads in a pathless, hilly country. Bew, who communicates this account, has often seen him, with his long staff, perambulating the roads, climbing steep hills, wandering through the valleys, and investigating their extent, form, and situation, in the way of his business. In his department he possesses so much skill that he always finds sufficient employment. The most of the roads over the Peak in Derbyshire were altered and improved according to his plans; and very lately, as Bew says, he undertook the formation of a road between Wilmslow and Congleton, to communicate with the great London highway, and to avoid the hill. From what he communicated to his friend upon the subject of this new project, we perceive his exact knowledge of the various heights and hollows of the whole district through which the proposed road was to be conducted. He knows all the obstacles he meets in his way—mosses, rocks, hills, and such as arise from the operations of the workmen employed under him, and finds means of avoiding them.

In the *Gentleman's Magazine* for 1757, there is an account of a patient who was cured of small-pox by Sir Hans Sloane, and who, at the termination of the complaint, was seized with violent convulsive fits. After the use of the cold bath, which had been resorted to after the failure of several other remedies, she lost first her sight, then her hearing and speech, and, beside, the power of deglutition. This last privation continued for three-quarters of a year. During this period, her touch became so delicate, that, by means of her fingers, she could distinguish not only the principal colors of various stuffs, but even the mixed colors, and their finer shades. In other respects, too, she supplied, in this manner, the want of her eyes. But many of her actions and expressions showed that she must have acquired sensations and perceptions in some other way. Upon one occasion, her friends wished to conduct her into a room where they gave her to understand that she would find

acquaintances only. When the door was opened, she drew back with displeasure, because, as she said, there were strangers in it, and her friends had deceived her. She occupied herself much with sewing, and her work was remarkably neat and regular. Among many things of this kind which were performed in her family, there is a pin-stitch which is scarcely to be equaled. Sometimes, too, she wrote, and her writing was still more extraordinary than her sewing; perfectly regular and correct; the penmanship very beautiful; all the lines straight, and the letters at an equal distance from each other. The most astonishing thing during her writing was, that she always discovered when she had left out a letter, and placed it above the word to which it belonged, with the proper mark. She used to rise from her bed at all hours, and to sew or write, when her pains would not allow her to sleep. As all these operations in a blind and deaf person appeared so very extraordinary, it was imagined that she must still possess some feeble remnants of sight and hearing; but all experiments proved the contrary. One evening, a clergyman found her working at a table, on which there stood a light. He held his hat between her eyes and the light, so as to render the latter of not the smallest use to her. She continued her work undisturbed, until, accidentally raising her hand to rub her forehead, it came in contact with the hat, upon which she fell into violent convulsions. Thunder and lightning had no effect upon her, although she had formerly been very much frightened during stormy weather. Upon one occasion, she was sitting with her face to the window, during a violent storm of thunder and lightning, but she continued, undisturbed, at her work. Even her physician, Sir Hans Sloane, who was for some time very skeptical in regard to the correctness of the facts, became at length completely convinced of their reality. In both her convulsive fits diminished, but she continued deaf, dumb, and blind.

Another celebrated, and in several respects very remarkable, blind person, is Mademoiselle Paradice, the great musician, with whose history I have the more pleasure in making you acquainted, because a very circumstantial account of her blindness and her talents, which has recently appeared in Wagner's *Beilage zur philosophischen Anthropologie*, affords me abundant materials for the task. But here, too, I shall communicate to you only a few of the more remarkable passages of this history, namely, those which belong to my subject, and more or less pre-occupy the existence of visual perception.

This lady, when only in the second or third year of her life, was seized with amaurosis, which entirely deprived her of sight. She never recovered, and became so blind, that she could neither perceive the lightning in a stormy night, nor the light of the sun at noon. When she approached a burning candle, her friends were obliged to give her warning, or to remove the light, otherwise she would have passed her hand through it, or burned herself, which frequently happened. I shall say nothing of the great progress which this lady made in music, any more than I have thought proper to speak of Saunderson's mathematical education. This much only I must mention, that, as the latter taught his science, so she gives instructions in her art to some young ladies, amongst others, to a very ignorant girl of sixteen years of age. This last-mentioned person she taught to sew, to play at cards, and, with incredible pains, succeeded in bringing her so far forward in music, as to perform several sonatas and a concerto. Mademoiselle Paradice sews well, and, in her earlier years, made lace. She plays all games of cards, and is very fond of the game of skittles. Dancing is one of her favorite amusements, and she takes a part in all German and foreign dances. She is passionately fond of the theater. In her youth, she frequently performed important characters in private companies. She is also sensible of the approach of other bodies, and judges correctly of their distance and magnitude. She clearly perceives when any larger body stands in her way. She goes about the whole house like a person possessed of sight. When chairs or tables are displaced, and stand in her way, it sometimes happens that she comes against them; but this never occurs in the case of a person. When she enters a strange room, in which she had never previously been, she perceives whether it is large, moderate, or small. When near the center of the room, she can determine whether it is long, broad, or round. When taken to the street, she easily perceives when she passes a cross street; and this even when the air is perfectly calm. When

led past a house or garden in the open air, nothing escapes her attention; she inquires to whom this house or this garden belong. The most remarkable thing is, that she can distinguish whether a garden is surrounded by hedges, walls, or stakes. Of her perception of near objects, she can never say of her skeptical friends in a remarkable manner. He led her along a narrow path through an alley of trees, and, with a stick given her by this friend, she struck every tree in passing, drawing back her hand each time, and she did not take a single tree out of twenty.

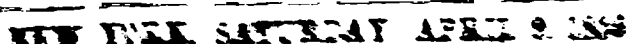
Her ideas of beauty are derived from the perception of proportion in existing nature. She has much æsthetic pleasure in feeling them. This pleasure is in proportion to the beauty and correctness of the work. In the Mutterian cabinet and collection of antiquities, therefore, she experiences great delight; and the observations she makes upon the objects are quite wonderful. Laughing, angry, weeping, calm and quiet countenances she recognizes in a moment. She possesses such a clear and lively idea of certain passions and characters, that she sometimes excites, in her imagination, images which make her laugh. In her melancholy hours, too, images sometimes present themselves to her, which excite terror. A short time ago, as she was driving with two female friends in an open carriage, on a summer evening, a little stout mannikin appeared to her to keep running alongside the carriage, looking in and showing his teeth, at which she was horrified, and had some trouble to get rid of the phantasm.

She herself selects all the stuffs and colors for her clothes, and never could she be persuaded to choose a dress of green and yellow, black and green, or green and blue. Her head-dress, also, is of her own choosing; and she has her own little vanity in regard to her dress, as well as any other lady. Her relations and friends, who are accustomed to her ways, often forget that they are conversing with a blind person, and it happens not unfrequently that they consult this lady upon objects of sight—for example, in purchasing cloth, ribbons, and flowers. They show her everything, and are not satisfied if anything displeases her. Although her eye can give her no perception of the objects around her, yet she has a preference for one situation over another. The *Augarten* pleases her more than the *Pferd*. She prefers *Landschaft* to the *Augarten*. There she finds pure air, water-falls, green fields, and hills. She likes those situations best where nature presents most variety of scenery, and where the activity of the senses and the imagination is equally excited.

NIGHT.

BY HENRY W. LONGFELLOW.

The day is done, and the darkness
Falls from the wings of night,
As a feather is wafted downward
From an eagle in his flight.
I see the lights of the village
Gleam through the trees and the mist,
And a feeling of sadness comes o'er me,
That my heart can not resist.
A feeling of sadness and longing
That is not akin to pain,
But resembles sorrow only,
As the mist resembles the rain.
Come read to me some poem,
Some simple and beautiful lay,
That shall soothe this restless feeling,
And banish the thoughts of day.
Not from the grand old masters,
Not from the hands of old men,
Whose dust about our city lies,
Through the caverns of time,
For the master of mortal made,
That mighty thought suggests
Life's ending and our beginning;
And to-night I long for rest,
And from some familiar page
Whose verse hath grown to my heart
As breath from the lungs of summer,
To lead me from the mystic start
When the night-long days of labor,
And the day-long days of care,
Still lead in the end the same
Of our mortal life here.
Such words have power to quiet
The restless pain of day,
And calm like the hush of rain
That falls on the after grass.
There is a time the tired soul needs
The peace of thy calm,
And thou art the glory of the past
The beauty of thy voice.
And the night shall be filled with music,
And the heart that is filled with music,
Shall find its rest in the day,
And as clearly and sweet



5-11-55

[illegible][illegible]

Mrs. Spence, formerly Mrs. Brist, is giving a course of lectures in the H. H. Hall, Eighth street, this city, on Thursday and Friday evenings. Last Friday evening she spoke on prayer. She said substantially, that prayer was of value, but that it was of no value as is generally supposed, namely, to draw God's compassion towards the suppliant, but, on the contrary, to draw the attention of the gentleman, and reveal to them a greater knowledge of the divine power and attributes of God in the universe. She thought, it was most valuable to the world because that it is so common that we are striving to exalt ourselves, and exalt ourselves in accordance with their conception of what God should be, yet find the divine forces all against them, prayer is the only way of saving. "Well, if I can not bend this humanly power, I

Mrs. Spence will deliver her lecture to Olean High and preceding Tuesday and Friday evening. It is to be regretted that the lecture on the same evening of our conference, but the High School will be held on any other evening.

The speaker went into a lengthy history of man, nations and religions, to show that the religious element governs all people. She defined religion as consisting essentially in an attitude which is based upon a recognition of the deity as our real representative of God, and a knowledge of his will. She maintained that religion should be based upon the Bible, and that it should be a source of inspiration and guidance to the people. She stated that the Bible is the only book that has stood the test of time, and that it is the only book that has been able to give us a true picture of God and his will. She concluded by stating that the only way to find the truth is to study the Bible and to follow the teachings of Jesus Christ.

[illegible]

LETTER TO MR. SUNDERLAND.

REV. MR. SUNDERLAND:

Dear Sir—I have read your exposition of modern Spiritualism in the TELEGRAPH. If Spiritualism should turn out to be a demoniacal delusion and nothing more, then we shall be compelled to give you credit for the exposition; and all the time we have spent in the investigation will probably be as bad as a dead loss. But we hope for a better result. I am a man fifty-six years old; I have made strong efforts to properly investigate the subject. When I commenced I was what is termed an infidel. I witnessed in my own house, at my own table, very many strange and wonderful things. I became a writing medium, so called; I also became influenced to hear and converse with what claimed to be those who had left the form. This continued for about three months; what I heard was wonderful beyond description. I at times questioned my own sanity, but a circumstance occurred which settled that point conclusively with me, which I will here relate:

A cousin of mine, who was my playmate in childhood, purported to come to me, and talked with me. I inquired of him if he had left the form, and if so, what caused his death. He told me he was in the Spirit-world, and consumption was the disorder which took him off. I did not believe it at the time, nor did my family; but we soon had it confirmed to the letter. This to me was conclusive evidence of a spiritual source of intelligence, and that it was neither insanity nor a psychological influence.

I wish to say a few words in reference to your statement about those wonderful manifestations at Dr. Phelps', of some ten or a dozen falsehoods, in black and white, which came down so mysteriously, all of which were of such a character that a day or two would prove the falsity of them all. The mystery is solved if we suppose truth to be an eternal principle, a rock, a sure foundation, and that falsehood is a counterfeit or false principle—a sandy foundation; and that the invisible powers saw fit to set forth a case to show the vanity, the foolishness and disgusting position of a falsifier, for the purpose of bringing the two principles before the eyes of those present.

But he who will sacrifice principles for the sake of earthly honors or earthly gains, can not occupy the same position as he who will sacrifice all earthly things rather than crucify the higher principles.

I would say, farther, that I have gone over all, or nearly all, of the ground on which you seem to stand; but it does not satisfy my mind to rest there. I would advise all not to be too hasty in supposing they have investigated the subject of Spiritualism thoroughly. A true sense of our ignorance of the subject will give quite a different complexion to it, if I am allowed to judge others by my own experience.

Yours, etc.,

L. KINDALL.

LETTER FROM CALIFORNIA.

BROTHER PARTRIDGE: Not seeing in your columns any correspondence from this place, and but little from the State, I offer you the following communication in lieu of a better. I wish to let the world know that we are not all dead to the cause here, and that some of us are not afraid to speak in its behalf.

I have been a Spiritualist for eight years, and have not seen the day yet that I would be willing to dispense with this belief. Away from all friends, and those I hold most dear (my native State is Ohio), it proves both a prop and a guide to me. Were it not for its soothing influences, I should go insane from disappointment. * * *

Were all the physical manifestations of modern Spiritualism clearly demonstrated to be of human origin, this would alter my belief but a trifle regarding the teachings of the purported spiritual impressions. For I believe any person, whether a medium or not, will, if he has his spiritual aspirations flowing out in continual desire for goodness, truth and intelligence, come in rapport with that pure spiritual intelligence whence he will receive communications of the most soul-elevating character. I believe that communications thus received are much superior to those we receive from the physical media. I believe there exists an atmosphere of spiritualization or intelligence which, by desire, we may come in contact with, and receive a portion of, into our own spiritual organism, and that we may thus make it a part of our individualized spirit. A

food is to the body, so is this intelligence to the soul. By it the individual spirit will continue to expand or increase as long as this spiritual food can be obtained. Then so long as there exists one principle of truth that is not known in the boundless universe, the individual spirit must continue to expand and advance. Reasoning from this analogy, we conclude that mind is ever progressive.

Spiritualism is gradually on the increase in this place. We have one private circle, of which J. Brown, clairvoyant, is medium, whose communications for intelligence and high-toned morality, I think, are not surpassed by those of any medium in the country. We always receive good instructions, and go away much wiser and better than when we came. * * *

If we can we will establish a spiritual library here. Many are interested in Spiritualism who are not able to purchase books for themselves; therefore we wish to assist them by establishing a library to which they can have access.

This town, which, since the Mormons left, has been a bed-lam of gambling, licentiousness, and inebriety, is now rapidly reforming. We have a temperance association now established, which, by the rapid increase of members, threatens the entire destruction of the drinking and gambling saloons. The citizens are all awake to the reform. It is the greatest of all reforms, and one much needed in this place. We hope it will not cease to be, so long as one drop of the noxious drug is left. SAN BARNARDINO, CAL. D. N. SMITH.

SPIRIT PICTURES.

We publish by request, as well as for the intrinsic interest of the matter, the following extract from a letter from G. B. Stebbins, concerning some Spirit pictures which he saw at the house of Mr. Seth Hinshaw, at Greensboro', Ind. It should have been published before, but was overlooked. We copy from the *Spiritual Age*.

I stopped at the home of Seth Hinshaw, who came from Carolina twenty-five years since, and yet occupies the plain house, then built after the simple model of his dwelling at the South. He has been a merchant, a man of high repute for character; was an Orthodox Friend, then an Anti-Slavery Friend when the society divided on that question, then graduated out of all sects into spiritual freedom and a more genial and broader humanity. He has, I think, ever sought to be true to his own convictions; was an Anti-Slavery man at an early day, amid abuse and persecution, and is now a Spiritualist.

Past seventy years, yet healthy in body and serene in soul. On the walls of his sitting-room hang some pencil-drawings of departed kindred, drawn by G. E. Walcutt, of Columbus, O., so beautiful and life-like as to be worthy of notice. Mr. Walcutt has never seen him nor any of his family, their acquaintance being merely that of correspondence. The drawings were taken blindfolded, in from five to twelve minutes, in response to letters simply giving name, age, and time of leaving the world, of those whose likenesses were wished. Several were sent without any such request or description. So accurate are they that friends often select them readily and easily.

1st. His former wife, Hannah, gone thirty-five years, beautiful, and readily recognized.

2d. Her two children, in giving birth to whom she died, and who showed no signs of life, named by her, through Mr. Walcutt, Prudence and Huldah. The last much resembles her mother and sister.

3d. First wife's daughter, Armelle Elliott—called good, and known by friends—gone thirteen years.

4th. A hand—life-like and natural—pointing to a beautiful candlestick, in which are three burning candles. Written beneath, "In the same hour came forth fingers of a man's hand." He asked for a portrait of his son Jabez, and thinks this was sent, unexpectedly, to show there was no clairvoyant rapport between him and Mr. Walcutt. The hand, he says, is like his son's, and the writing a good *for simile*—partly back-hand, partly common—of his writing, in both styles, as shown by comparing with books kept by him.

5th. Ruth, present wife's daughter; gone sixteen years; fourteen years old; good likeness, and hair short as she wore it.

6th. His sister Susannah Swain; gone six years; sixty years old; called good by her children; drawn with her handkerchief thrown over her head, as she usually wore it.

7th. Three sons of present wife, one still-born, two died in a few hours. At foot of pictures a broken chain and slave-whip, with lash coiled and tied up. A letter came from each by Walcutt, signed by their Spirit-names, and with sentiments in favor of freedom. These were not called for nor expected.

8th. Louise R. Small, grandchild; gone eight and a half years; one and a half years old, called good by her mother and friends. Not sent for, but the child came before the medium's sight; he made the picture, and sent it, obedient to impulse.

9th. Same child, and another grandchild, Edgar Bronson; nine months old; good.

10th, 11th and 12th. Not known; thought by some like friends.

13th. S. Hinshaw, in his coffin—good likeness. Group of Spirits around the coffin, smiling, and pointing up to others in the distance above; among them is seen the form, like one in the coffin, but smaller. The whole design is curious, and highly artistic.

14th. A child—beautiful, but not known surely, like a nephew's daughter. Drawn by Rogers, and note sent, signed B. West.

The whole are so remarkable that they seem worthy a place in the list of facts. They were taken from June, 1857, to January, 1858, mostly in the summer of 1857; the coffin picture last August. Searching out of fraud and error, as connected with phenomena, seems the order of the day. It is well, and truth shall thus prevail. These facts are, I think, beautiful and well proved. Not only in examining phenomena, but in the broader work of searching for principles, let us have reason, conscience and intuition, free to gain wisdom, and all will be well. Your friend, G. B. STEBBINS.

USE OF PHYSICAL MANIFESTATIONS.

OAK GROVE, LAKE CO., O. T., Feb. 1, 1859.

MR. CHARLES PARTRIDGE:—While perusing late numbers of the TELEGRAPH, I discovered a marked tendency in the remarks of some of the more prominent members of the spiritual fraternity, to the belief that the "Physical Manifestations" (rapping, tipping, etc.), being a low phase of Spirit communications, are necessarily conducted only by correspondingly low Spirits (whether in the body, or out of it). To prejudice, I conceive, arises more from a predominant disposition to combat error than to develop truth, which has ever been the primary cause of complaint by the clergy of those bold investigators whom the world denounces as infidel.

Now I would simply ask if it detracts any from the previous knowledge of a student to become a professor? or, if he become wiser, one must necessarily become weaker? If so, then may not Swedenborg or Dr. Franklin produce as complete a physical manifestation now, if needed, as any great Spirit, and yet be capable of all the higher manifestations of intelligence indicative of his present progressed condition? Finally, brethren, before passing a sentence of excommunication on the manifestations in question, let us remember they were the initiatory process of the advent of Spiritualism, and may yet be needed to convince beclouded minds of the reality of immortality, notwithstanding the contrary opinion of shortsighted philanthropists. Yours for progress, J. M. CALE.

BORN INTO THE SPIRIT WORLD.

March 15, very suddenly, the Spirit of Mrs. ELIZABETH FLETCHER left her earthly form after an illness of four days, aged sixty-six years. Her mind was as tranquil and serene at the approach of death as in the sunny days of youth, for she had communicated with the inhabitants of that country where she was going, and viewed death as a necessary change for a brighter and happier state of existence. She requested that a Spiritualist should deliver the funeral address; accordingly the services of Miss H. Colborn, of Hartford, were secured, and pleasing and appropriate remarks did much to console and comfort the mourners, and bind up the broken-hearted. Her text was: "A man die, shall he live again?" L. A. MEAD.

Oh, happy Spirit, freed from clay,

From sorrow, care and pain!

Thou now hast won the victory;

Our loss is but thy gain.

'Tis true we miss thy gentle form.

Thy sweet and loving voice

That once did lighten earthly cares.

And made our souls rejoice;

But oft, we know, thy Spirit-form

Will come on wings of love,

And lift our thoughts from earth's dark place

To the higher life above. EVELINE S. MEAD.

WINTON, CT., March 21, 1859.

Of consumption, in Waukesha, Wis., March 12, 1859, Mrs. B. BENNETT, wife of Henry D. Barron, of Pepin, Wis., and daughter of G. B. Bennett, formerly of Auburn, N. Y.

FRAGMENT.

THROUGH THE MEDIUMSHIP OF H. P. FAIRFIELD

There dwells above a saving power;

There blooms above a heavenly flower;

There spreads above a rosy bower,

Where angels love to rest.

That power to earth a glory lends;

That flower a holy fragrance sends.

And to that bower each soul ascends.

To be forever blessed. CHARLES DODD.

Indian News The Archbishop is collecting in large numbers about

Count Stanislaw Kasinski, the Polish poet, recently deceased at Paris, left a fortune of about \$1,500,000.

A "TARAN WARA."— Burning the candle at both ends.
A STRENGTH DISCOVERY. — All the persons employed in the Mint should be Jews, properly, for they mean to make money quicker than anybody else.

The influence of current literature, theatrical and other, upon the public appreciation of virtue and vice, cannot be over-estimated. The Press has taken a place to which almost every other power is but secondary. We can not go back to the elaborate machinery of censorship to control its freedom; nor, if we could, would any such control answer the purpose. The tendency of republican institutions is to elevate popular opinion above all else and to make the enforcement of the legal code, even in its most important particulars, and those most essential to the well-being of society,

depend entirely upon the wisdom of the public. The great problem of government is the proper degree of restraint on the character of the government. To proportion as they must use restraint, are they must will to submit, and when the strong arm of the law is most necessary, it is to be used, and there is no such thing. It is necessary to be before the stronger pressure of popular judgment, or the tyranny of the prevailing fashion.

True education, by which we mean the whole training, moral and intellectual, depends upon the safety of a free people. And as upon the character of the woman of any nation its moral and religious points, its intellectual and all other valuable characteristics rest, in a very large measure, it is not surprising that there was something of the kind in the case of the Christian chivalry paid to women. In the earlier days of the chivalry, a practical value was added to the education. The education of the woman and the respect paid to women in the United States have often been remarked by intelligent travelers. The women of America have been tacitly treated as the chief power in the State. They have charge of the education of our children; they form the character of our men; and in their hands rests the determination of the success or failure of the great experiments now in progress upon this continent.

We do not charge that this generalization is universal. There are communities in which the people are so far behind the age that they still call them by their old names; where men do not repel the suspicion of being correct in principle, but they should be thought mean-spirited, and where women do not disguise their natural disgust for immorality. But the poison of a false estimate of women has penetrated the social body to a much greater extent than it is possible to admit for our great cities, and in our political capital the wildest and most sordid appetites, till some horrid affair scatters the black veil which has covered without concealing, corruption. In New York, especially, the unfortunate weaknesses of foreign adventurers, and the great central point for the importation of foreign and social developments of a strange character are painfully frequent. New York has its social society, its real wealth of worth without pretense, its nobler citizens who never get into the newspapers. But the Washingtons, the Howells, the Abingtons, the Planchards, the street-vendors might lead a stranger to fancy that in ten of the inhabitants look the deplorable daily, and especially disregard the seventh commandment.

These estimates in the way of perfection ought to be altered, say, everybody. But they are so worn that many other matters, less offensive only because less new, and more malicious, as they are, are defended by the dangerous apology of genius. It is time that the latent strength of the nation imposed a censorship, not upon the lines of the press, but upon manners and taste. We want no Voltaire's sarcastic libel on his own countrymen, "the air of a monkey and the heart of a tiger," to bear upon the color of an application here. In fine, we want more true-hearted politeness and high honor, and less pretentious selfishness, and guided fully.—*Philadelphia North American*

CATALOGUE OF THE VARIOUS MODES OF SHAKING HANDS.

1. The pump-handle shake is the first which attracts notice. It is something like a pump-handle, and working it up and down through an arc of fifty degrees for about a minute and a half. To have its entire force and character, this shake should be performed with a fair steady motion. No attempt should be made to give it grace and still less vivacity, as the few instances in which the latter has been tried have uniformly resulted in discrediting the shoulder of the person on whom it has been attempted. On the contrary, persons who are partial to the pump-handle shake should be at some pains to give an equable, tranquil movement to the operation, which should on no account be continued after perspiration on the part of your friend has commenced.

2. The pendulum shake may be mentioned next, as being somewhat similar in character but moving, as the name indicates, in a horizontal instead of perpendicular direction. It is executed by sweeping your hands horizontally towards your friend's, and after the junction is effected, rowing with it from one side to the other, according to the pleasure of the parties. The only caution in its use which seems particularly to be given, is not to insist on performing it in a plane strictly parallel to the horizon, when you meet with a person who has been educated to the pump-handle shake. It is well known that people cling to the forms in which they have been educated, even when the maintenance is sacrificed to adhering to them. I had two such, both estimable men, one of whom had been brought up in the pump-handle shake, and another had brought home the pendulum from a foreign voyage. They met, joined hands, and attempted to put them in motion. They were neither of them feeble men. One endeavored to pump and the other to paddle; their faces reddened; the drops stood on their foreheads. And it was, at least, a pleasant illustration of the doctrine of the conservation of forces, as their hands slanting into an exact diagonal, in which line they ever after shook, but it was plain to see there was no cordiality in it, and, as is usually the case with compromise, both parties were discontented.

3. The tourniquet shake is the next in importance. It derives its name from the instrument made use of by surgeons to stop the circulation of the blood in a limb about to be amputated. It is performed by clapping the hand of your friend as far as you can in your own, and then contracting the muscles of your thumb, fingers and palm, till you have induced any degree of compression you may propose in the hand of your friend. Particular care ought to be taken if your own hand is as hard and as big as a frying-pan, and that of your friend as small and as soft as a young woman's, not to make use of the tourniquet shake to the degree that will force the small bones of the wrist out of the place. It is seldom safe to apply it to young persons. A hearty young friend of mine who had passed the study of surgery, and acquired an unusual hardness and strength of hand and wrist by the use of the hammer, on returning from a scientific excursion, gave his guest under the tourniquet shake with such severity as had well nigh reduced the old gentleman's fingers to powder, for which my friend had the pleasure of being disabused as soon as his uncle's fingers got well enough to hold a pen.

4. The cordial grapple is a shake of some interest. It is a hearty, bonhomie agitation of your friend's hand accompanied

with a moderate pressure and loud cheerful exclamations of welcome. It is an old-fashioned traveling shake, and well adapted to make friends. It is indiscriminately performed.

5. The *Prior Gripping* shake is opposed to the cordial grapple. It is a passive, tranquil junction, followed by a mild, satisfactory motion, a catch-down look, and an articulate inquiry after your friend's health.

6. The *pride major* and *pride minor* are nearly monopolized by ladies. They cannot be accurately described, but are constantly to be noticed in practice. They never extend beyond the fingers; and the *pride major* shows you to touch them only down to the second joint. The *pride minor* gives you the whole of the forefinger. Considerable skill may be shown in performing these with nice variations, such as extending the left hand instead of the right, or stretching a new glove and giving over the finger you extend.

I might go through a long list, viz., of the *grip-royal*, the *saw-mill* shake, and the *shake with matre pressure*; but they are only factitious combinations of the three fundamental forms already described as the *pump-handle*, the *pendulum* and the *tourniquet*. I should trouble you with a few remarks, in connection, on the mode of shaking hands as an indication of character, but as I see a friend coming up the avenue who is addicted to the *pump-handle*, I dare not tire my wrist by further writing.

PLUM-PODDING IN APRIL.—An Alarm for Families.—What do we care about the Ionian Islands? Is the question of many a shallow, unthinking, domestic soul. Poor creature! Do you know what we owe to the Ionian Islands? Plums, you deplorable, creeping thing, you personal and private spirited being—currants, whereof is made that plum-pudding of which you have devoured so many great wedges in the course of your sensual, unpatriotic existence, and which, in consequence, embles your own soft head. What would you say if the Septimarian Republic were to be annexed to Greece, and then King Otto, influenced by Russian intrigues, were to lay a prohibitive duty on the exportation of currants from Zante? The Ionian Islands question is a plum-pudding question—nothing less rational, nothing less familiar. Think on the boys and the buns. The Isles of Greece are connected with your own snuff, in your own pudding-cloth, and your own pot. Expose no more of your densely selfish unconcern about foreign politics: eat your pudding, slave, and hold your tongue.

EIGHT CHILDREN AT A BIRTH.—About five months since the wife of Jacob Abbott, living about ten miles east of Concord, in Pope Co., N. H., presented her husband with eight pledges of affection at one birth. These children survived until six weeks old, when two of them sickened and died. The remaining six are still living and thriving finely. The whole eight were very small specimens of humanity when ushered into the world, as might have been expected.—*Lockport Journal*.

PERSONAL AND SPECIAL NOTICES.

Dodworth's next Sunday.

Mrs. Emma Hardinge will lecture at Dodworth's Academy next Sunday, morning and evening.

Mrs. Spence's Lectures.

Mrs. Annan M. Spence will commence her second course of six lectures on Tuesday, April 9th, and Friday, the 12th, at Clinton Hall, and will continue them on the Tuesday and Friday of each succeeding week, until the course is completed. Tickets to the course 75 cents. Single tickets 15 cents. Lectures to commence at quarter past seven o'clock. Tickets to the course, and single tickets, to be had at the Hall, and at S. T. Munroe's No. 5 Great Jones street.

Dr. Spence at Rondout.

Dr. Spence will lecture to the friends in Rondout next Sunday.

L. J. Pardee in Providence.

L. J. Pardee is engaged to speak for the Second Society of Spiritualists in Providence, Rhode Island, during the month of April, during which time his address will be, Providence.

Card from Miss Hardinge.

Emma Hardinge begs to announce that her permanent address will be, in future, care of Mrs. E. J. French, No. 8 Fourth Avenue, New York. As she designs to start early in September next for the West and South, she requests applications to be addressed as above, as soon as possible, in order that she may arrange for an extended route as her time will permit. Emma Hardinge will speak in New York during April; Waterbury, Williamantic, Providence, Worcester, etc., during May; Lowell, Portland, Oswego, etc., during June.

Dodworth Academy Meetings.

Spiritualists at Dodworth's Academy have selected the following committee to manage the meetings the year ensuing: A. E. Laing, 43 East Nineteenth-street; R. T. Hallock, 322 Broome-street; Wm. V. Noe, 6 Fourth Avenue; Quincy Kipp, 93 Second Avenue; W. P. Cole, Merchants' Exchange; Dr. Johnson, 73 East Twelfth-street; John B. Whitman, 74 St. Mark's Place; John T. Smith, 106 Fourth Avenue; Isaac Rhen, late of Philadelphia.

Mr. E. Rogers, well known as a medium for painting the likenesses of our departed friends, has removed from Cardington, Ohio, to La Porte, Ind. He is at present in very poor health, but hopes to be soon able to exercise his spiritual gift. His friends would feel grateful if the press would notice his removal.

Mrs. Hatch's Lectures.

Mrs. Cora L. V. Hatch will lecture again in Clinton Hall, New York, on Wednesday evening next at half-past seven, and will deliver a discourse in Music Hall, Brooklyn, corner of Fulton and Orange streets (entrance in Orange) on Sunday afternoon next, at 3 P. M. Subjects given by the audience. Admission free.

Mrs. Hayden.

Mrs. W. R. Hayden of Boston, whose remarkable power of sympathy, perception, and of correctly describing and locating diseases, even while in the normal state, are well known, is now at Mr. Munroe's, 6 Great Jones street, where she will remain a week or two longer, and may be consulted by those desiring her services, between the hours of 10 A. M. and 2 P. M.

Prof. Peyton and Amanda M. Spence will respond to invitations to lecture addressed to Jamaica, N. Y.

WHOLESALE PRICE CURRENT OF PRODUCE & MERCHANDISE.

<p>Wheat—1879 15 50 ct. ad val. No. 1, best, 100 lb. 5 75 @ No. 2, best, 100 lb. 5 50 @ No. 3, best, 100 lb. 5 25 @</p> <p>Bread—1879 15 50 ct. ad val. No. 1, best, 100 lb. 4 00 @ No. 2, best, 100 lb. 3 75 @ No. 3, best, 100 lb. 3 50 @ No. 4, best, 100 lb. 3 25 @ No. 5, best, 100 lb. 3 00 @</p> <p>Butter—1879 15 50 ct. ad val. No. 1, best, 100 lb. 25 00 @ No. 2, best, 100 lb. 22 00 @ No. 3, best, 100 lb. 20 00 @ No. 4, best, 100 lb. 18 00 @ No. 5, best, 100 lb. 16 00 @</p> <p>Candles—1879 15 50 ct. ad val. No. 1, best, 100 lb. 42 00 @ No. 2, best, 100 lb. 38 00 @ No. 3, best, 100 lb. 34 00 @ No. 4, best, 100 lb. 30 00 @ No. 5, best, 100 lb. 26 00 @</p> <p>Coconuts—1879 15 50 ct. ad val. No. 1, best, 100 lb. 11 00 @ No. 2, best, 100 lb. 10 00 @ No. 3, best, 100 lb. 9 00 @ No. 4, best, 100 lb. 8 00 @ No. 5, best, 100 lb. 7 00 @</p> <p>Coffee—1879 15 50 ct. ad val. No. 1, best, 100 lb. 14 00 @ No. 2, best, 100 lb. 12 00 @ No. 3, best, 100 lb. 10 00 @ No. 4, best, 100 lb. 9 00 @ No. 5, best, 100 lb. 8 00 @</p> <p>Flax—1879 15 50 ct. ad val. No. 1, best, 100 lb. 10 00 @ No. 2, best, 100 lb. 9 00 @ No. 3, best, 100 lb. 8 00 @ No. 4, best, 100 lb. 7 00 @ No. 5, best, 100 lb. 6 00 @</p> <p>Fruit—1879 15 50 ct. ad val. No. 1, best, 100 lb. 2 00 @ No. 2, best, 100 lb. 1 50 @ No. 3, best, 100 lb. 1 40 @ No. 4, best, 100 lb. 1 30 @ No. 5, best, 100 lb. 1 20 @</p> <p>Flour—1879 15 50 ct. ad val. No. 1, best, 100 lb. 5 25 @ No. 2, best, 100 lb. 5 00 @ No. 3, best, 100 lb. 4 75 @ No. 4, best, 100 lb. 4 50 @ No. 5, best, 100 lb. 4 25 @</p> <p>Grain—1879 15 50 ct. ad val. No. 1, best, 100 lb. 1 50 @ No. 2, best, 100 lb. 1 40 @ No. 3, best, 100 lb. 1 30 @ No. 4, best, 100 lb. 1 20 @ No. 5, best, 100 lb. 1 10 @</p> <p>Hemp—1879 15 50 ct. ad val. No. 1, best, 100 lb. 150 00 @ No. 2, best, 100 lb. 125 00 @ No. 3, best, 100 lb. 100 00 @ No. 4, best, 100 lb. 75 00 @ No. 5, best, 100 lb. 50 00 @</p> <p>Hides—1879 15 50 ct. ad val. No. 1, best, 100 lb. 27 00 @ No. 2, best, 100 lb. 24 00 @ No. 3, best, 100 lb. 21 00 @ No. 4, best, 100 lb. 18 00 @ No. 5, best, 100 lb. 15 00 @</p> <p>Honey—1879 15 50 ct. ad val. No. 1, best, 100 lb. 75 00 @ No. 2, best, 100 lb. 65 00 @ No. 3, best, 100 lb. 55 00 @ No. 4, best, 100 lb. 45 00 @ No. 5, best, 100 lb. 35 00 @</p> <p>Iron—1879 15 50 ct. ad val. No. 1, best, 100 lb. 20 00 @ No. 2, best, 100 lb. 18 00 @ No. 3, best, 100 lb. 16 00 @ No. 4, best, 100 lb. 14 00 @ No. 5, best, 100 lb. 12 00 @</p>	<p>Leather—1879 15 50 ct. ad val. No. 1, best, 100 lb. 10 00 @ No. 2, best, 100 lb. 9 00 @ No. 3, best, 100 lb. 8 00 @ No. 4, best, 100 lb. 7 00 @ No. 5, best, 100 lb. 6 00 @</p> <p>Lime—1879 15 50 ct. ad val. No. 1, best, 100 lb. 10 00 @ No. 2, best, 100 lb. 9 00 @ No. 3, best, 100 lb. 8 00 @ No. 4, best, 100 lb. 7 00 @ No. 5, best, 100 lb. 6 00 @</p> <p>Molasses—1879 15 50 ct. ad val. No. 1, best, 100 lb. 10 00 @ No. 2, best, 100 lb. 9 00 @ No. 3, best, 100 lb. 8 00 @ No. 4, best, 100 lb. 7 00 @ No. 5, best, 100 lb. 6 00 @</p> <p>Nails—1879 15 50 ct. ad val. No. 1, best, 100 lb. 10 00 @ No. 2, best, 100 lb. 9 00 @ No. 3, best, 100 lb. 8 00 @ No. 4, best, 100 lb. 7 00 @ No. 5, best, 100 lb. 6 00 @</p> <p>Oil—1879 15 50 ct. ad val. No. 1, best, 100 lb. 10 00 @ No. 2, best, 100 lb. 9 00 @ No. 3, best, 100 lb. 8 00 @ No. 4, best, 100 lb. 7 00 @ No. 5, best, 100 lb. 6 00 @</p> <p>Provisions—1879 15 50 ct. ad val. No. 1, best, 100 lb. 10 00 @ No. 2, best, 100 lb. 9 00 @ No. 3, best, 100 lb. 8 00 @ No. 4, best, 100 lb. 7 00 @ No. 5, best, 100 lb. 6 00 @</p> <p>Rice—1879 15 50 ct. ad val. No. 1, best, 100 lb. 10 00 @ No. 2, best, 100 lb. 9 00 @ No. 3, best, 100 lb. 8 00 @ No. 4, best, 100 lb. 7 00 @ No. 5, best, 100 lb. 6 00 @</p> <p>Salt—1879 15 50 ct. ad val. No. 1, best, 100 lb. 10 00 @ No. 2, best, 100 lb. 9 00 @ No. 3, best, 100 lb. 8 00 @ No. 4, best, 100 lb. 7 00 @ No. 5, best, 100 lb. 6 00 @</p> <p>Seeds—1879 15 50 ct. ad val. No. 1, best, 100 lb. 10 00 @ No. 2, best, 100 lb. 9 00 @ No. 3, best, 100 lb. 8 00 @ No. 4, best, 100 lb. 7 00 @ No. 5, best, 100 lb. 6 00 @</p> <p>Sugar—1879 15 50 ct. ad val. No. 1, best, 100 lb. 10 00 @ No. 2, best, 100 lb. 9 00 @ No. 3, best, 100 lb. 8 00 @ No. 4, best, 100 lb. 7 00 @ No. 5, best, 100 lb. 6 00 @</p> <p>Tallow—1879 15 50 ct. ad val. No. 1, best, 100 lb. 10 00 @ No. 2, best, 100 lb. 9 00 @ No. 3, best, 100 lb. 8 00 @ No. 4, best, 100 lb. 7 00 @ No. 5, best, 100 lb. 6 00 @</p> <p>Tea—1879 15 50 ct. ad val. No. 1, best, 100 lb. 10 00 @ No. 2, best, 100 lb. 9 00 @ No. 3, best, 100 lb. 8 00 @ No. 4, best, 100 lb. 7 00 @ No. 5, best, 100 lb. 6 00 @</p> <p>Wool—1879 15 50 ct. ad val. No. 1, best, 100 lb. 10 00 @ No. 2, best, 100 lb. 9 00 @ No. 3, best, 100 lb. 8 00 @ No. 4, best, 100 lb. 7 00 @ No. 5, best, 100 lb. 6 00 @</p>
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depend entirely upon the sentiment of the public. The great problem of government is the people, depend upon the character of the government. In proportion as they least need restraint, are they most inclined to resist; and when the strong arm of the law is most necessary, it is discovered that there is no such thing. It is inevitable before the stronger pressure of popular judgment, or the tyranny of the prevailing fashion.

Upon education, by which we mean the whole training, moral and intellectual, depends the safety of a free people. And as upon the character of the nation its moral and religious position, and all other characterizing characteristics rest, it is not surprising that the case. There was some thirty of the heroic and noble of the olden time, which Christian civility paid to women. In the earlier days of the country, a practical value was attached to the education of the female. The learned and the religious of the United States have often been remarked by visitors at home. The women of America have been tacitly treated as the chief power in the nation. They have charge of the education of our children; they form the characters of our men; and in their hands rests the determination of the success or failure of the great experiment now in progress upon this continent.

We do not mean that this demonstration is universal. There are countries in which the people are as far behind the age that they still call things by their right names; where men do not repel the suspicion of being correct in principle, lest they should be thought mean-spirited; and where women do not disguise their natural disgust for immorality. But the poison of a false estimate of genius has permeated the social body to a much greater extent than it is pleasant to admit for our great cities, and in our political capital the brilliant and able appearance of some brilliant affairs scatters the fiery ray which has covered without concealing, corruption. In New York, especially, the unfortunate misdeeds of foreign adventurers and the great central point for the importation of foreign arms, social developments of a strange character are painfully frequent. New York has its social society, its real wealth of worth without pretence, its noble efforts who never get into the newspapers. So has Washington. So have all cities though the abundance of placards which disgrace the street-corners might lead a stranger to fancy that even in the most of the inhabitants break the decalogue daily, and especially disregard the seventh commandment.

These misdeeds in the way of periodicals ought to be abated, says everybody. But they are so weak, than many other matters less offensive only because less gross, and more insidious as they are, defended by the doctrine of apology of genius. It is time that the latent strength of the nation imposed a censorship, not upon the names of the press, but upon manners and taste. We want no Voltaire's caricature libel on his own countrymen, the airs of a monkey, and the heart of a tiger, to bear even the color of an application here. In fine, we want more true-hearted politeness and high honor, and less pretentious shallowness, and guided fully.—Philadelphia North American.

CATALOGUE OF THE VARIOUS MODES OF SHAKING HANDS

1. The *pump-handle* shake is the first, and which is a motion. It is executed by taking your friend's hand, and working it up and down through an arc of fifty degrees for about a minute and a half. To have its nature, force and character, this shake should be performed with a fair steady motion. No attempt should be made to give it grace and still less vivacity, as the few instances in which the latter has been tried have uniformly resulted in humiliating the shoulder of the person on whom it has been attempted. On the contrary, persons who are partial to the *pump-handle* shake should be at some pains to give an equal, tranquil movement to the operation, which should be no account be continued after perspiration on the part of your friend has commenced.

2. The *pendulum* shake may be mentioned next, as being somewhat similar in character but moving, as the name indicates, in a horizontal instead of perpendicular direction. It is executed by sweeping your hands horizontally towards your friend's, and after the point has reached, moving with it from one side to the other, according to the pleasure of the parties. The only caution in its use which needs particularly to be given, is not to insist on performing it in a plane strictly parallel to the horizon, when you meet with a person who has been educated to the *pump-handle* shake. It is well known that people cling to the forms in which they have been educated, even when the substance is ascribed to adhering to them. I had two such, both estimable men, one of whom had been brought up in the *pump-handle* shake, and another had brought home the *pendulum* from a foreign voyage. They met, joined hands, and attempted to put them in motion. They were neither of them feeble men. One endeavored to pump and the other to paddle; their faces reddened, the drops stood on their foreheads. And it was, at least, a pleasant illustration of the doctrine of the composition of forces, to see their hands slanting into an exact diagonal, in which line they ever after shook; but it was plain to see there was no cordiality in it; and, as is usually the case with compromises, both parties were dissatisfied.

3. The *tourniquet* shake is the next in importance. It derives its name from the instrument made use of by surgeons to stop the circulation of the blood in a limb about to be amputated. It is performed by clasping the hand of your friend as far as you can in your own, and then contracting the muscles of your thumb, fingers and palm, till you have induced any degree of compression you may propose in the band of your friend. Particular care ought to be taken, if your own hand is as hard and as big as a frying pan, and that of your friend as small and as soft as a young maiden's, not to make use of the *tourniquet* shake to the degree that will force the small bones of the wrist out of the place. It is seldom safe to apply it to young persons. A hearty young friend of mine who had passed the study of geology, and acquired an unusual hardness and strength of hand and wrist by the use of the hammer, on returning from a scientific excursion, gave his guest the *tourniquet* shake with such severity as had well nigh reduced the old geologist's fingers to powder, for which my friend had the pleasure of being discredited as soon as his uncle's fingers got well enough to hold a pen.

4. The *cordial grapple* is a shake of more interest. It is a hearty, lusty, vigorous agitation of your friend's hand accompanied

with moderate pressure and loud, cheerful exclamations of welcome. It is an excellent traveling shake and well adapted to make friends. It is indiscriminately performed.

5. The *Peter Overman* shake is opposed to the *cordial grapple*. It is a passive, tranquil motion, followed by a mild, substantial motion, a catch-down look, and an unobtrusive inquiry after your friend's health.

6. The *pride major* and *pride minor* are nearly monopolized by ladies. They cannot be accurately described, but are constantly to be noticed in practice. They never extend beyond the fingers; and the *pride major* allows you to touch them only down to the second joint. The *pride minor* gives you the whole of the forefinger. Considerable skill may be shown in performing these with nice variations, such as stretching the left hand instead of the right, or stretching a new glove laid over the finger you extend.

I might go through a long list, Sir, of the *grip-royal*, the *saw-mill* shake, and the shake with *maître préposé*; but they are only factitious combinations of the three fundamental forms already described as the *pump-handle*, the *pendulum* and the *tourniquet*. I should trouble you with a few remarks, in conclusion, on the mode of shaking hands as an indication of character, but as I see a friend coming up the avenue who is addicted to the *pump-handle*, I dare not tire my wrist by further writing.

PLUM-PUDDING IN APRIL.—An Alarm for Families.—What do we care about the Ionian Islands? Is the question of many a shallow, unthinking, domestic soul. Poor creature! Do you know what we owe to the Ionian Islands? Plums you deplorable, creeping thing, you personal and private spirited being!—currants, whereof is made that plum-pudding of which you have devoured so many great wedges in the course of your sensual, unpatriotic existence, and which, in consistence, resembles your own soft head. What would you say if the Septinsular Republic were to be annexed to Greece, and then King Otto, influenced by Russian intrigues, were to lay a prohibitive duty on the exportation of currants from Zante? The Ionian Islands' question is a plum-pudding question—nothing less rational, nothing less familiar. Think on the boys and the buns. The Isles of Greece are connected with your own snout, in your own pudding-cloth, and your own pot. Expose no more of your densely selfish unconcern about foreign politics: eat your pudding, slave, and hold your tongue.

EIGHT CHILDREN AT A BIRTH.—About five months since the wife of Jacob Abbot, living about ten miles east of Galesburg, in Pope Co., C. W., presented her husband with eight pledges of affection at one birth. These children survived until six weeks old, when two of them sickened and died. The remaining six are still living and thriving finely. The whole eight were very small specimens of humanity when ushered into the world, as might have been expected.—Lockport Journal.

PERSONAL AND SPECIAL NOTICES.

Dodworth's next Sunday.

Mrs. Emma Hardinge will lecture at Dodworth's Academy next Sunday, morning and evening.

Mrs. Spence's Lectures.

Mrs. Amanda M. Spence will commence her second course of six lectures on Tuesday, April 5th, and Friday, the 8th, at Clinton Hall, and will continue them on the Tuesday and Friday of each succeeding week, until the course is completed. Ticket to the course 75 cents. Single tickets 15 cents. Lectures to commence at quarter past seven o'clock. Tickets to the course, and single tickets, to be had at the Hall, and at S. T. Munson's No. 5 Great Jones street.

Dr. Spence at Rondout.

Dr. Spence will lecture to the friends in Rondout next Sunday.

L. J. Pardee in Providence.

L. J. Pardee is engaged to speak for the Second Society of Spiritualists in Providence, Rhode Island, during the month of April, during which time his address will be, Providence.

Card from Miss Hardinge.

Emma Hardinge begs to announce that her permanent address will be, in future, care of Mrs. E. J. French, No. 8 Fourth Avenue, New York. As she designs to start early in September next for the West and South, she requests applications to be addressed as above, as soon as possible, in order that she may arrange for an extended route as her time will permit. Emma Hardinge will speak in New York during April; Waterbury, Williamstown, Providence, Worcester, etc., during May; Lowell, Portland, Oswego, etc., during June.

Dodworth Academy Meetings.

Spiritualists at Dodworth's Academy have selected the following committee to manage the meetings the year ensuing: A. E. Laing, 45 East Nineteenth-street; R. T. Hallock, 332 Broome-street; Wm. V. See, 6 Fourth Avenue; Quimby Kipp, 93 Second Avenue; W. P. Cole, Merchant's Exchange; Dr. Johnson, 78 East Twelfth-street; John H. Whitman, 74 St. Mark's Place; John T. H. Smith, 105 Fourth Avenue; Isaac Riben, late of Philadelphia.

Mr. E. Rogers, well known as a medium for painting the likenesses of our departed friends, has removed from Gardington, Ohio, to La Porte, Ind. He is at present in very poor health, but hopes to be soon able to exercise his spiritual gift. His friends would feel grateful if the press would notice his removal.

Mrs. Hatch's Lectures.

Mrs. Clara L. V. Hatch will lecture again in Clinton Hall, N. Y., on Wednesday evening next at half-past seven, and will deliver a course in Music Hall, Brooklyn, corner of Fulton and Orange streets, (entrance in Orange,) on Sunday afternoon next, at 3 P. M. Subject given by the audience. Admission 15 cents.

Mrs. Hayden.

Mrs. W. B. Hayden, of Boston, whose remarkable power of sympathetic perception, and of correctly describing and locating diseases, even while in the normal state, are well known to those at Mr. Munson's, 5 Gr. at Jones street, when she will remain a week or two longer, and may be consulted by those during her absence between the hours of 10 A. M. and 2 P. M.

Prof. Peyton and Amanda M. Spence will respond to invitations to lectures addressed to Jamestown, N. Y.

WHOLESALE PRICE CURRENT OF PRODUCE & MERCHANDISE

<p>Almonds—<i>Italy</i> 10 lb. @ 25¢ <i>Spain</i> 10 lb. @ 25¢ <i>France</i> 10 lb. @ 25¢</p> <p>Bread—<i>Italy</i> 15 lb. @ 25¢ <i>Spain</i> 15 lb. @ 25¢ <i>France</i> 15 lb. @ 25¢</p> <p>Butter—<i>Italy</i> 10 lb. @ 25¢ <i>Spain</i> 10 lb. @ 25¢ <i>France</i> 10 lb. @ 25¢</p> <p>Cheese—<i>Italy</i> 10 lb. @ 25¢ <i>Spain</i> 10 lb. @ 25¢ <i>France</i> 10 lb. @ 25¢</p> <p>Cocoa—<i>Italy</i> 10 lb. @ 25¢ <i>Spain</i> 10 lb. @ 25¢ <i>France</i> 10 lb. @ 25¢</p> <p>Coffee—<i>Italy</i> 10 lb. @ 25¢ <i>Spain</i> 10 lb. @ 25¢ <i>France</i> 10 lb. @ 25¢</p> <p>Flax—<i>Italy</i> 10 lb. @ 25¢ <i>Spain</i> 10 lb. @ 25¢ <i>France</i> 10 lb. @ 25¢</p> <p>Fruit—<i>Italy</i> 10 lb. @ 25¢ <i>Spain</i> 10 lb. @ 25¢ <i>France</i> 10 lb. @ 25¢</p> <p>Flour—<i>Italy</i> 10 lb. @ 25¢ <i>Spain</i> 10 lb. @ 25¢ <i>France</i> 10 lb. @ 25¢</p> <p>Grain—<i>Italy</i> 10 lb. @ 25¢ <i>Spain</i> 10 lb. @ 25¢ <i>France</i> 10 lb. @ 25¢</p> <p>Hamp—<i>Italy</i> 10 lb. @ 25¢ <i>Spain</i> 10 lb. @ 25¢ <i>France</i> 10 lb. @ 25¢</p> <p>Hides—<i>Italy</i> 10 lb. @ 25¢ <i>Spain</i> 10 lb. @ 25¢ <i>France</i> 10 lb. @ 25¢</p> <p>Honey—<i>Italy</i> 10 lb. @ 25¢ <i>Spain</i> 10 lb. @ 25¢ <i>France</i> 10 lb. @ 25¢</p> <p>Iron—<i>Italy</i> 10 lb. @ 25¢ <i>Spain</i> 10 lb. @ 25¢ <i>France</i> 10 lb. @ 25¢</p>	<p>Leather—<i>Italy</i> 10 lb. @ 25¢ <i>Spain</i> 10 lb. @ 25¢ <i>France</i> 10 lb. @ 25¢</p> <p>Lime—<i>Italy</i> 10 lb. @ 25¢ <i>Spain</i> 10 lb. @ 25¢ <i>France</i> 10 lb. @ 25¢</p> <p>Molasses—<i>Italy</i> 10 lb. @ 25¢ <i>Spain</i> 10 lb. @ 25¢ <i>France</i> 10 lb. @ 25¢</p> <p>Nails—<i>Italy</i> 10 lb. @ 25¢ <i>Spain</i> 10 lb. @ 25¢ <i>France</i> 10 lb. @ 25¢</p> <p>Oils—<i>Italy</i> 10 lb. @ 25¢ <i>Spain</i> 10 lb. @ 25¢ <i>France</i> 10 lb. @ 25¢</p> <p>Provisions—<i>Italy</i> 10 lb. @ 25¢ <i>Spain</i> 10 lb. @ 25¢ <i>France</i> 10 lb. @ 25¢</p> <p>Rice—<i>Italy</i> 10 lb. @ 25¢ <i>Spain</i> 10 lb. @ 25¢ <i>France</i> 10 lb. @ 25¢</p> <p>Salt—<i>Italy</i> 10 lb. @ 25¢ <i>Spain</i> 10 lb. @ 25¢ <i>France</i> 10 lb. @ 25¢</p> <p>Seeds—<i>Italy</i> 10 lb. @ 25¢ <i>Spain</i> 10 lb. @ 25¢ <i>France</i> 10 lb. @ 25¢</p> <p>Sugars—<i>Italy</i> 10 lb. @ 25¢ <i>Spain</i> 10 lb. @ 25¢ <i>France</i> 10 lb. @ 25¢</p> <p>Tallow—<i>Italy</i> 10 lb. @ 25¢ <i>Spain</i> 10 lb. @ 25¢ <i>France</i> 10 lb. @ 25¢</p> <p>Teas—<i>Italy</i> 10 lb. @ 25¢ <i>Spain</i> 10 lb. @ 25¢ <i>France</i> 10 lb. @ 25¢</p> <p>Wool—<i>Italy</i> 10 lb. @ 25¢ <i>Spain</i> 10 lb. @ 25¢ <i>France</i> 10 lb. @ 25¢</p>
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